

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

JOY ON THE CONGO.

WHEN it was definitely decided we could send two new missionaries out to the Congo we at once cabled the good news. The date of our cable was April 5th. Under date of April 9th, we have the following inspiring letter:

"Your cablegram of the 5th came this P. M. Hurrah for the good news it brought! Thank you more than we can express for your thoughtfulness in sending us the cable, for we were very sad at heart and were wondering if the brethren at home would not hear our cry of need. Now we are more light-hearted, and look forward to opening Monieka with enthusiasm.

"I am sending a canoe to Longa to-morrow morning with the good news, and R. Ray Eldred will send it on at once to Herbert Smith at Lotumbe. It will not get there for a week, but it will lose none of its joy on the way.

"I think the prospects were never quite so bright at all the stations as now and the reports we are now making out will be the best in our history. At Bolenge alone there have been 520 baptisms, putting the membership past the 1,000 mark! I can not give figures for the other places, but they have all had their best year.

"The 'Oregon' leaves April 20th to bring the Jaggards up from Stanley Pool. They will find a royal welcome awaiting them.

"Yours for Africa's new life,

"A. F. Hensey."

If we could send two new missionaries to each field just now, it would produce the same joy in every field. India and Japan and China and the Philippines are tired of looking for reinforcements. Shall we not soon speed away new men?

The cry of these overworked missionaries is the voice of God to our churches.

Financial Exhibit.

The following Financial Exhibit shows the receipts for the first eight months of the current missionary year.

	1911	1912	Gain
Contributions from Churches	2,699	2,795	96
Contributions from Sunday Schools	244	250	6
Contributions from C. E. Societies.....	873	822	*51
Contributions from Individuals.....	779	681	*98
Amounts.....	\$138,161.53	\$132,235.19	*\$5,926.34

Comparing the receipts from different sources shows the following:

	1911	1912	Gain
Churches	\$81,986.45	\$79,910.26	*\$2,076.19
Sunday Schools	2,867.59	3,617.28	749.69
Christian Endeavor Societies.....	6,502.67	5,970.54	*532.13
Individuals.....	19,332.04	23,822.22	4,490.18
Miscellaneous	887.68	1,118.09	230.41
Annuities	25,225.97	13,800.00	*11,425.97
Bequests	1,359.13	3,996.80	2,637.67

*Loss.

Gain in Regular Receipts, \$2,861.96. Loss in Annuities, \$11,425.97. Gain in Bequests, \$2,637.67.

It is hoped every church and Sunday-school will be represented in the offerings of the year. New workers have been sent to the field. New and larger obligations have been assumed. We are depending on the friends to stand loyally by the work. This is a time for faith. It is a time for increased liberality. We must not look back.

Send offerings to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES

And He that sitteth on the throne
said, Behold, I make all things new.

The Children are doing well.

Children's Day is proving a success.

Send Children's Day offering to-day!

Please send your Church and Sunday
school offering to-day if it has not al-
ready been sent.

See that your Sunday-school is repre-
sented in the Children's Day offering
before July closes.

Let every Church and Sunday school
be in line with a generous offering for
Foreign Missions.

The thoughtful article in this issue of
the INTELLIGENCER of Robt. E. Speer,
from the *Sunday School Times*, will re-
pay a careful reading.

RETURNS FROM CHILDREN'S DAY.

The children are doing their part. There was great interest in Children's Day, June 2d. More schools are giving this year than last, and the general average is larger. We are encouraged over the outlook. Many large offerings have been made. The smaller schools, in many cases, have done their best.

During the first twelve days of June the Sunday-schools gave \$15,909, a gain over the corresponding twelve days last year of \$6,364, and there was a gain of 213 contributing schools.

Many schools have not yet responded. We are hoping all will do so soon. Let no school stand aloof from the work. This is the Lord's cause.

Many schools have taken their offerings, but have not yet sent them in. Please attend to it *at once*.

Do not allow the Lord's work to suffer on account of hot weather. Keep the mission work in mind.

"The love of a true Living-link church is the greatest blessing any missionary can have."—Mrs. Paul Wakefield, Wuhu, China.

Transylvania University and the College of the Bible gave W. R. Holder a great farewell reception before his departure for Africa.

The brethren in Australia are pushing forward their foreign missionary work. See report from Secretary Theo. B. Fischer in another column.

President A. McLean has been delivering a series of lectures before a number of our colleges with great delight, and much profit to all who heard him.

Chas. F. Hustler, minister, sending \$100 from the Island Church, Wheeling, W. Va., says, "I want to make our Church a Living-link as soon as possible."



MISS MINNIE VAUTRIN,
of Champaign, Ill. New missionary to
Lu Cheo fu, China.

If your church offering has not been sent, please attend to it *at once*.

It is important that offerings be sent promptly to the treasury of the Foreign Society. If the money has been contributed for this purpose it ought to be on its mission.

The Children's Day Offering at Hopkinsville, Ky., was taken May 19th. It amounted to \$440. This is a good offering. This Sunday-school ranks high in the missionary service.

W. F. Richardson, First Church, Kansas City, Mo., says: "We are doing our best to get a large offering, and we will take care of our Living-link all right this year. God bless you!"

The Foreign Society recently received \$1,000 from the estate of the late Mrs. Nancy Stephens, Clayton, Mo. Let every friend of the work remember this cause in their last will and testament.

"It is a great addition to our force and influence to have Brother Sarvis here. He is a host and a lovely man."—F. E. Meigs, Nankin, China.

George Darsie, Akron, Ohio, says, "I raised \$130 in my men's class last

Sunday to apply on the Living-link of our Sunday-school." This Sunday-school, First Church, supports a missionary itself.

A writer in the *Chinese Mail* relates that a young officer of the Chinese army told him that about one-third of the men in official positions in the new republic are connected with the Christian Church.

We are glad to be able to present the first picture of the new hospital at Nantungchow, China. It is a fine plant. The picture is in the China Department. Dr. M. E. Poland is doing a most excellent work.

John S. Crenshaw, Cadiz, Ky., sending \$134.75 on the Living-link fund, says, "This is the greatest work, the most satisfactory work, the most comforting work, the most heart-gladdening work we have ever done."

The new flag of China is composed of five horizontal bars: red, yellow, blue, white, and black. Its title is: "Middle, flowery, common people's country, country's flag." The phrase "common people" indicates that the form of government is republican.

The Mission of the American Board among the Zulus of South Africa has a remarkable history. Last year the na-

tive Christians put into the work \$47,000 as against \$22,350 appropriated by the board. For every dollar received the Zulu Christians raised \$2.10.

A tobacco company has announced its determination to put its cigarettes in the hands of every man, woman, and child in China. Brewers, distillers, and gum manufacturers have a like ambition. Will the churches of Christ help to bring a nobler force to bear on the Chinese?

We are hoping to have a letter from Secretary Stephen J. Corey for our August number. Thousands will read a word from his discriminating pen with keen relish. Our people have a large interest in the Congo Mission, and a genuine appreciation for the junior secretary of the Foreign Society.

Through an unfortunate blunder we recently stated that the church at Cadiz, Ky., supported H. C. Hobgood in Africa. This is a mistake. The splendid church at Mayfield, Ky., supports H. C. Hobgood. The church at Cadiz, Ky., supports Mrs. D. E. Dannenberg, Nankin, China.

The Fleming H. Revell Company has issued a new edition of Dr. Rijnhart's great work entitled "With the Tibetans in Tent and Temple." Prof. Paul has added an introduction which gives the



STUDENT VOLUNTEER BAND, HIRAM, OHIO.

Reading from left to right: top row, H. N. Van Voorhis, Mrs. H. N. Van Voorhis, Lena Russell, Ruth Chapman, Jennie Boyden. Bottom row, Minnie Buchner, O. F. Barcus, Georgia Grant, Paul Stevenson.



GEO. A. JONES,

General Secretary of the National Convention Committee, Louisville, Ky. This Committee is making most splendid preparation. For any information, address the General Secretary, care First Christian Church.

facts relating to Tibet up to date. President McGarvey spoke of this book as the most thrilling he had ever read.

W. S. Priest, pastor of the Central Church, Wichita, Kans., says: "We believe that our four churches in this city will gladly unite in providing Dr. Jagard, our Living-link missionary, with a hospital at Monieka, Africa. The cost will be \$5,000, and with very little solicitation about \$2,000 has been subscribed."

Frank D. Draper, Ashland, O., in a letter sending an additional March Offering, says, "We shall plan to become a Living-link next year." Brother Draper is the pastor of the First Church at Ashland. This reminds us that a number of churches are looking forward to entering the Living-link column next year.

A few friends in Pomona, Cal., have very kindly arranged with P. O. Gates, the singing evangelist, to provide 1,000 copies of a song book to be sent to our workers in the Philippine Islands. Bruce L. Kershner, our missionary to

that land, on behalf of the workers is very grateful for this substantial remembrance of their needs.

The instructive article in this number of the INTELLIGENCER, "American Influence in the Philippines," by Bruce L. Kershner, is worthy of a careful reading. It is one of the most illuminating contributions on that subject that has appeared in any American magazine. It might be studied in Washington by our law makers with much profit.

Splendid preparations are being made in Louisville for the National Convention, Oct. 15th-22d. It is not too soon to begin your plans to attend yourself, and, if possible, to take a large delegation from your Church or city or county. For entertainment and full particulars, address Geo. A. Jones, Secretary, care First Christian Church, Louisville, Ky.

We are sorry to report that J. C. Odgen, lately returned from Tibet, is in poor health near Carlisle, Ky., where his father lives. His trying experience in Tibet and through China during the revolution was a heavy draft upon his nervous system, from which he has not fully recovered. But it is believed that he is gradually growing better.

Mrs. Thos. Monson, Bethany, Mo., an annuitant of the Foreign Society, who had reached the good age of eighty-eight, passed to her reward April 27, 1912. She was vitally interested in the things that endure, and helped to further the interest of the Kingdom of God throughout the earth. She became a member of the Christian Church in 1848, was usually present at the church services and gave freely and gladly of her means to its work.

A large company of missionaries of the Foreign Society are ready to go out to their respective fields of labor, in the regions beyond, during the month of September. More than \$5,000 is needed as a special fund to pay their traveling expenses. We will thank you for a personal donation for this partic-

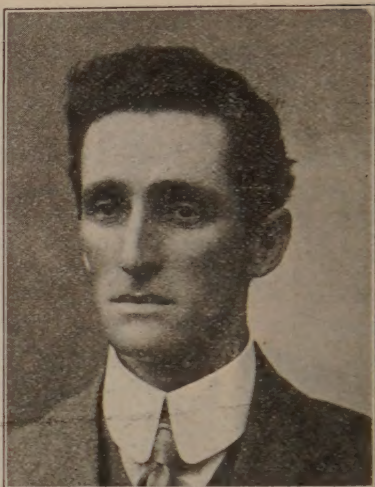
ular purpose. If your Church or Sunday-school has not made a contribution, this is a good time to take stock in an important department of the work. Let us hear from you promptly.

An English vicar states that he has adopted the plan of preaching a missionary sermon once a quarter, followed by a missionary intercession service. He does this with a view to stimulating missionary interest in his parish. Since he began this practice the offerings have increased, more have joined the Missionary Association, and the number of those who remain for the intercession office nearly doubled. The late Bishop of London advised that one sermon a month be devoted to Missions.

C. S. Weaver, for a period of several years was a missionary of the Foreign Society in Japan, is now successfully serving the church as its pastor in Texarkana, Ark. Under his ministry debts have been wiped out, the Sunday-school has grown, and the whole church has come to new life. Both he and Mrs. Weaver are much beloved by the church and the community. The delicate health of Mrs. Weaver compelled them to forego the pleasure of returning to Japan, where their hearts are and where they were so useful.

T. Colebatch, Torrensville, South Australia, speaking of the MISSIONARY INTELLIGENCER, says: "This is undoubtedly the best missionary magazine yet printed. It sets before its readers their privileges and their duties in such a kind and loving way that it inspires them with greater love to God and to their fellow-men, be they black or yellow or any other color. God's love is unbounded and is broad enough in its principles and in its power to win the world." He sends \$36 to pay for subscriptions to the MISSIONARY INTELLIGENCER.

Dr. Denny writes as follows: "What we want in our churches at this moment is not interest in missions, but interest in the gospel. For the gospel of the propitiation immediately creates missionary in-



LEONARD GOLE, BRISBANE, AUSTRALIA.

He is one of our leading missionary men in the land of the Southern Cross, and vitally interested in the missionary movements of the world, and especially all that concerns our own brotherhood. He is a leader in the councils of our Australian brethren.

terest, because it has no proper correlative but the universe. When Christ is seen as a propitiation, as a Lamb bearing and taking away sin, all limitations are removed, and the missionary impulse springs up. If there is little missionary interest in the church it is because there is little evangelic interest. The hope of revival is to stand where the apostles stood—by Christ upon his Cross.

A. W. Fortune, for five years minister of the Walnut Hills Church, Cincinnati, has recently been elected to a professorship in the College of the Bible, Lexington, Ky. This is a missionary center of much importance, and we extend to the faculty and students and Board of Trustees heartiest congratulations upon this very valuable addition to the teaching force of this institution of world-wide fame and influence. Mr. Fortune is a ripe scholar, a diligent student, and with a rich experience as a preacher of the gospel. He is a strong, clear-headed, warm-hearted missionary man, and is altogether eminently fitted

for the new duties to which he has been called.

The present-day interest in Social Service, which is so remarkable as to seem a revival of religion in a new form, is illustrated in "The Social Work of Christian Missions," by Alva W. Taylor (Foreign Christian Missionary Society, (Cincinnati)). This is an admirable handbook for class use, full of interesting information, and written in a vivacious style. It tells what Christianity has done and is doing in the world for the home, for woman, increasing the spirit of benevolence, for education and political progress. There is a good bibliography and there are questions for class use with each chapter. For private reading, also, it is to be warmly commended.—*The Congregationalist*.

The following note from O. G. Hertzog will be good news to many of his friends:

"Hiram, Ohio, June 1, 1912.

"We reached Hiram safe in time for Decoration exercises. Glad to get home. We had the time of our lives from the start to the finish. We enjoyed England, Scotland, and Wales exceedingly. The brethren in all these places treated me like a prince, and the Coops were exceedingly good to us."

It will be remembered that Brother Hertzog has been on a tour of the world for about two years. He spent

most of his time in China with Mrs. Dr. E. I. Osgood and family, his daughter. While in China he did great service in the missionary work. He encouraged the missionaries wherever he went. Splendid reports come from his visit to India.

FROM SECRETARY STEPHEN J. COREY.

Writing from Antwerp, Belgium, under date of May 31st, just before sailing for Bolenge, Africa, Secretary Stephen J. Corey says:

"I am much rushed to get ready for sailing to-morrow. I rejoice at the outlook for Children's Day. Keep me posted as much as possible. Do not know that I can write again until I reach the Congo.

"H. C. Hobgood and W. R. Holder (our new missionaries for Africa) are happy as larks. There are also five English Baptist and two Swedish missionaries on the boat with us, so we will not be lonely.

"Will do my best to help on the Congo and come back with as much information as I am capable of absorbing. A letter here from missionary Jaggard says there were 136 baptisms last quarter."

Facts That Tell.

The number of Protestant Christians in Japan is over 70,000, and between 8,000 and 10,000 church members are added each year.

There are now 278,000 Protestant Christians in the Empire of China with 11,661 leaders of the Chinese Christian Churches, and altogether 4,299 missionaries from Western lands.

Seven thousand educated Indians, including 100 delegates from a distance, met at Calcutta recently to discuss Indian affairs. The proceedings opened with prayer, and with the singing of a national song were very harmonious and full of promise in

view of the new chapter in Indian history, opened by the sovereigns at Delhi. The national awakening in India is, of course, the direct result of the British rule, and of faithful missionary service.—*The Missionary Review*.

The China Inland Mission now has 968 missionaries in the Empire, and the converts number 36,500. It is believed that at the semi-centennial, four years hence, the number will reach at least 50,000.

The Baptists are moving forward in Russia. The Czar has granted permission for the establishment of a seminary in the city

of St. Petersburg for which English Baptists gave \$50,000, and the American Baptists \$30,000, chiefly to educate Baptist ministers for work in southeastern Russia and in Russian dependencies.

Of the seventy nations mentioned in ancient history only two survive to-day. Of these one is scattered throughout the earth awaiting its final resurrection, and China is the other.—*Union Seminary Magazine*.

Dr. James L. Barton is authority for the statement that every month during the last year more Chinese became Christians in China than were received by the churches during the first fifty years of missionary effort. During the last decade in Burma the Christian population increased 57 per cent, in Eastern Bengal and Assam the increase was 197 per cent, in the Madras Presidency of India 126 per cent, and during the last decade in the Punjab the increase was 176 per cent. These are marvellous figures.

Just one hundred years ago the first American missionaries were forcibly resisted as they attempted to land in India. At the present time there are missionaries or native workers or both, it is said, in 11,440 different places in India and Ceylon alone. In the Chinese Empire where even twenty years ago there was little freedom for missionary work and less encouragement, there are Christian laborers and leaders in over 5,100 places. In Korea there are 1,580 places occupied where there was nothing twenty-five years ago, and in Japan about the same number. The forces of Christendom are gradually and effectively occupying the centers of influence and population throughout Asia.

Not long ago the San Francisco Associated Chamber of Commerce sent a party of representative business men to China in order to increase acquaintance and develop commercial relations. They had not expected to come into any special contact with missions or to consider them at

all. But since the missionaries have preceded the merchants in China they were forced to learn something about mission work. At first they were divided in their opinions—one-third favoring, one-third opposed and one-third indifferent. But at the last meeting before their return, held in Hong Kong, the matter was put to vote and the twenty-five commissioners voted unanimously in favor of missions. These men were not merely from San Francisco but were picked citizens selected from Spokane to San Diego. In their official report they say, "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

THE CHRISTIAN POPULATION OF INDIA.

	1901	1911	Per ct. in-crease.
Burma	133,619	210,081	57
Bengal	278,366	357,914	29
Bombay	220,087	245,657	12
Central Provinces.	27,966	34,697	24
Eastern Bengal and Assam	35,969	106,389	196
Madras	1,038,854	2,345,475	126
Punjab	71,864	198,106	176
United Provinces..	102,955	177,949	73
Total	2,923,241	3,876,203	33

We reprint from the *Dnyanodaya* the accompanying tables compiled from the census by religion of the population of India, 1911. All persons who said they were Hindus, Mohammedans, etc., were listed as such. If they said they had no religion they were listed under their caste or tribe. Those belonging to jungle or outcaste tribes were listed as Animists. The Christian increase in the ten years is about a million. The native Protestants now number 1,442,000, an increase of about one-half in the ten years.

—*Congregationist*.

His Lamp Am I.

To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wand'ring sheep have gone astray;

Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light;
So may I shine—His light and flame—
That men may glorify His name.

—ANNIE JOHNSON FLINT, in *The Missionary Witness*.

EDITORIAL

READY TO GO!

New missionaries under appointment	5
Missionaries returning to their fields after usual furlough, 10	
Total	15

How can they go except they be sent? They would willingly pay their own expenses, but they are not able. *They are ready to go.* They are anxious to preach Christ to those who never heard His gospel. They are all well equipped for their life work in the regions beyond.

AMOUNT NECESSARY.

Amount required to send five new missionaries	\$2,300
Amount required to send those at home on furlough	3,700
Total amount needed	\$6,000

IMPORTANT THEY SHOULD GO.

The importance of their going is at once recognized. The new workers should begin their language study *at once*. This needs no argument. Those returning, who know the language, begin upon their arrival to preach the gospel to the lost millions. *They are all most urgently needed.* The work is really suffering for reinforcements. The Foreign Society asks friends to send out these brave men and women. We believe the money will be promptly provided. Friends have always shown themselves willing to meet any special, urgent demands. *This is a rare opportunity for most useful service.*

Your money will be put to work *at once*. Every dollar you send will be strictly used in sending out these missionaries. *Please act to-day.* Good reports will come back from these heralds of the Cross to cheer our hearts and make us glad we helped them on their way. *The Lord expects us to send them.*

REMEMBER.

This is an appeal to individual friends. We want to raise this amount by individual contributions, without drawing upon the offerings from the Churches and Sunday-schools. This will greatly ease the heavy stress upon our treasury. Whatever you do, please do *at once*.

\$500,000.

The months are passing rapidly. Of the present fiscal year only three remain. What is to be reported at Louisville in October must be done pretty soon. There is not a week to lose.

We began the year with the purpose of raising half a million dollars for Foreign Missions. This has been the aim of the Society for the three previous years. The work already begun needs that much money. Twice as much could be used to advantage. Every mission is pleading most earnestly for reinforcements. At least a score of workers should be sent out without delay. Those on the fields need better equipment; they can not do their best work without it.

If a half million dollars is raised this year the heart of every missionary will be cheered, the native workers will catch

their enthusiasm, and long strides will be taken in advance. The friends of the work should know that there can be no advance on the field without a substantial increase in the receipts.

The reports from the field are more encouraging than ever before. China reports more baptisms in a month than formerly in a year. The work in Africa was never so prosperous. This bright outlook is a call from God, a call that we can not ignore except at our peril.

It is believed that the raising of a half million of dollars in receipts this year will be well-pleasing to Jesus Christ. More than that, it will bring down richest blessings upon our own souls, and will prepare us for a still larger and nobler service in the time to come.

Realizing the Watchword for the Year.

In the time of the French Revolution one of the most remarkable laws in all history was enacted. France was in sore straits. The British armies were forty leagues from Paris. Prussians, Austrians, Dutch, and Spaniards were on French soil and were marching towards the capital. Fear, suspicion, and chaos reigned in Paris, and it seemed as if the republic was about to crumble. The republican army was beaten and discouraged.

At that crisis the government decreed that until the moment when every enemy should be driven from the republic, all the French and all that France contained

should be held in permanent requisition for the service of the army. The young men should go forth to fight; the married men should forge arms and transport supplies; the women should make the tents and clothes and attend on the hospitals; the children should make lint; and the old men should be carried out into the public squares to encourage the warriors in hatred of tyranny and love of liberty.

This was no grand-stand play; but a last desperate, united, heroic effort. The nation rose as one man and hurled back across the border the British, the Prussians, the Austrians, the Dutch, and the

Spaniards. The victorious armies of the republic swept on till from well-nigh every capital city of Continental Europe the tricolor of France floated. That was done by a bankrupt but thoroughly aroused nation. France called out not alone her professional fighters, but the entire manhood and the entire resources of the nation.

Christ expects of his followers a consecration similarly complete. He himself did all that he requires of his followers. Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. He emptied himself, and took the form of a slave, and became obedient to death—the death of the cross. He asks of his disciples that they seek the welfare of the King-

dom first, and make everything we have and are contribute to its advancement.

This year the Foreign Society is seeking to raise \$500,000 in regular receipts. This is an average of about forty cents. The churches were never before so rich and prosperous. They could easily give the amount named, and five times that amount. With a consecration such as was manifested by the French Republic, \$500,000 could be raised in a week, and with perfect ease. It will not be to our credit if the amount suggested is not secured before the last day of September.

What is needed now is the enlistment of all the people and the dedication of all their possessions. In that event the watchword will be speedily and completely and gloriously realized.

An Incident With a Lesson.

A delegation of clergymen visited President Lincoln and pressed their well-meant counsel upon him. The spokesman delivered an impassioned speech filled from beginning to end with fault-finding. Mr. Lincoln's reply was a notable one. With unusual animation he said:

"Gentlemen, suppose all the property you possess were in gold, and you had placed it in the hands of Blondin to carry across the Niagara River on a rope. With slow, cautious, steady step he walks the rope, bearing your all. Would you shake the cable and keep shouting to him: 'Blondin, stand up a little straighter! Blondin, stoop a little more! Go a little faster; lean more to the north?'" Would that be your behavior in such an emergency? No; you would hold your breath, every one of you, as well as your tongues. You would keep your hand off until he was safe on the other side. This Government, gentlemen, is carrying an immense weight. Untold treasures are in its hands. The persons managing the Ship of State in this storm are doing the best they can. Don't worry them with needless warnings and complaints. Keep silent, be patient, and we will have you safe across.

Good day, gentlemen; I have other duties pressing upon me that must be attended to."

Lincoln was not the only man who has been criticised and condemned by those who did not know all the facts in the premises. Perhaps no other organizations on earth are criticised more savagely and with less intelligence and appreciation of the situation than are our missionary societies. And no other organizations, not excepting the National Government, have more or more difficult problems to deal with, or problems that call for more wisdom and courage and faith and patience and love in their handling than these same missionary societies that are so soundly abused in season and out of season. It is probable that if the good friends who are on the outside and who criticise the management and managers so unmercifully were on the inside and were cognizant of all the difficulties encountered they would be far more disposed to commend than they are to condemn. One thing is certain; namely this, the critics can help more by helpful suggestions or by silence than by their harsh criticisms. This is the lesson that the incident from the career of Abraham Lincoln teaches.

As Much for Others As for Ourselves.

The Laymen's Missionary Movement is asking the churches to give as much for others as they spend upon themselves. Quite a number of churches are doing so. The following figures are for the year 1911, and are taken from *Men and Missions*: First Baptist Church, Richmond, Va., expended \$14,236 upon itself and gave \$19,003 for mission work of all kinds; North Avenue Presbyterian Church of Atlanta, Ga., expended \$17,567 upon itself and gave \$24,627 for missions of all kinds; Eutaw Place Baptist Church of Baltimore, Md., expended \$8,504 upon itself and gave \$31,504 for missions of all kinds; Central Presbyterian Church of Atlanta, Ga., spent \$13,552 upon itself and gave \$21,679 for missions; Brown Memorial

Presbyterian Church of Baltimore, Md., spent \$17,756 upon itself and gave \$23,639 for missions of all kinds; Fifth Avenue Presbyterian Church of New York spent \$62,069 upon itself and gave \$87,095 for missions of all kinds; East Liberty Presbyterian Church of Pittsburgh, Pa., spent \$22,234 upon itself and gave \$25,060 for mission work of all kinds; First Presbyterian Church of Buffalo, N. Y., spent \$26,000 upon itself and gave \$27,505 for missions of all kinds. Many other names could be added to this list, but these are sufficient to show how some churches are responding to the appeal of the Laymen's Missionary Movement. It would seem that their example should be followed by a multitude of others.

Proportion.

[The people of the United States in 1907 spent \$60,000,000 for lace; they gave, all denominations included, less than \$7,000,000 for Foreign Missions. These verses, by Mr. Vories, appeared the following year in *The Sunday School Times*. In 1911, \$90,000,000 was spent for lace, and \$12,000,000 for Foreign Missions. The poem has been revised to fit the new figures.]

Twelve cents for Missions and a dollar-bill
for lace
Is our index of proportion; shows our zeal
to save the race.

Said the Lord to His disciples, "Bring an
offering to-day
For the famine-stricken peoples who are
suffering far away."
And His sleek, well-fed disciples, looking
up into His face,
Made reply, "We'd like to do it, but we've
spent so much for lace."

Said the Lord, "Seek first My Kingdom to
establish among men;
Teach the dead in sin and evil they can
rise through Me again."
Hachiman, Omi, Japan.

So they gave their extra pennies and they
sent a man of grace
To conduct a penny mission—but the dol-
lars went for lace.

Said the Lord, "A tiny army mighty things
for God hath done;
But He calls for ten-fold measures, that the
millions may be won."
But they answered, "Lord, have patience;
we can't hope to win the race:
Leave some work for our descendants;
leave us something for our lace!"

Said the Lord at last, in sorrow, "Sleep ye
on, O faithless race;
Take your ease among your rose-paths, with
your blood-bought bolts of lace!"
But His people made remonstrance, "Lord,
take not with us offense:
We have not forgot Thy Kingdom,—lo, we
gave twelve cents!"

Thus twelve cents for Missions and a dol-
lar-bill for lace
Is our index of proportion; shows our zeal
to save the Race!

—WM. MERRELL VORIES.

CONTRIBUTED ARTICLES

American Influence in the Philippines.

BRUCE L. KERSHNER.

[Mr. Kershner spent seven years in Manila as a missionary of the Foreign Society, and knows the situation well.]

The American spirit is the most revolutionary thing that ever entered the Orient. Two great wars almost immediately followed its advance. Changes never before dreamed of came to pass in less than a decade, and every nation touched has been aroused to a sense of possible action.



The center from which this power radiated was the Philippine Islands, located as they are in the midst of the maritime commerce of the East. Dewey's guns awakened the sleepers all along the line from Tokyo to Melbourne, and each began to ask why he had not done things which other men were doing. Japan plunged into a war with Russia which for its boldness and consequences astonished the world, and China entered upon a revolution, the effects of which may be as far-reaching as any the race has known. To-day no nation of the Orient is asleep.

It is significant that the source of this power is recognized among certain important and progressive peoples. When China came to reorganize her government there was nothing uncertain in the minds of her intelligent revolutionists. Many of them had studied in the great universities of the world, and traveled in every nation under the heavens. They had observed and knew, and said without hesitation, we want a republic like that of the United States. By this ac-

tion on their part attention was again called to American institutions, especially in the Orient, as it could not otherwise have been. Other nations had been in the East far longer than we, but none had created an impression so profound and vital on the minds of the people.

Our colonial methods are as revolutionary as our spirit. The idea that every man is a man, and, whether Chinese, Filipino, or any other, is to be so regarded, was never dreamed of before; and many are the skeptics who prophesy that we must fail if we insist on treating the Orientals in such a manner. The masses, however, are deeply impressed. They believe that what this idea has worked out among the peoples of the West will be worked out again among those in the East. America is their ideal: a nation with whom nothing is impossible.

For these reasons Manila is to us one of the most important cities of the world. There we are not only on trial, but under observation. Men come from all parts of the world to see how our experiment is progressing. We are being studied there as in no other place. The Chinese, the Japanese, the Russian, the Filipino, every Oriental, is forming his opinion of democratic institutions as they exist and operate in the Philippines. These people are not studying us in New York or San Francisco: their ideals will not be based upon the success or failure of our government in any city or State of the Union. What we are in Manila, that we will be to them.

Our government realizes the importance of this truth, and is careful to see that we are well and intelligently represented. Officials appointed to posts in

the Philippines are, as a rule, men of high order. Undesirable and inefficient men are soon dispensed with, and a high standard of efficiency is maintained. The American in the Philippines, whether official, citizen, or traveler, is above the average in any city of the States. Our civil and political institutions are and will be well represented. They challenge the attention of the world. Thus strangers are attracted from all nations to see, to investigate, to criticise, to do business: some find fault, some become enthusiastic admirers, all are surprised. A Spaniard who left Manila at the time of the Spanish War returned some eight years later; when he saw the new breakwater, the old moat dry and filled, the whole city renovated and modernized, he was constrained to say that he did not think there was anything the Americans could not do.

The Filipinos themselves are the most notable example of the changes wrought. At first they were practically unanimous in their opposition to the American Government. They did n't hesitate to go to war to keep it out, and to continue until their country was devastated and their people wretched and ruined. When their rebellion was over, and even after civil government was established, deluded patriots remained in the mountains and with lawless bands attempted to defy the constituted authorities. Within ten years this has all been changed. The country is at peace. The most rabid *revolucionario* can no longer stir up a rebellion, for the people don't want to rebel.

One secret of these fundamental changes lies in the fact that it is known in the Islands and everywhere else that under the American flag life and property are safe. This was never before true in the Philippines, and is not so now in many nations of the Orient. It might not be true under any other flag, even there, and certainly would not be under some. No property owner in the Philippines wants a change. There is something in the sense of safety which begets confidence, confidence begets business, and with business come prosperity

and national contentment. These things are all coming to the Filipinos.

To the Oriental mind religion and race or government are naturally associated together. When he sees a Spaniard, an Englishman, or Frenchman, his idea of their religion is as definite as that of their race. At this point the American confuses him: he seems to have no religion. At the time of the Spanish War our National enemies industriously reported us to be a nation of infidels. Unfortunately such reports did not cease with the war, and there was something in the conduct of many of our citizens in and following the army to lend credence to the slander. The Oriental does not believe we are infidel, but he does not know what we are. He is as much interested in our religion as in our politics, and he is just as willing to investigate it, but finds this a more difficult task. At this point he receives no assistance from the government, for officials, especially those of Protestant faith, are careful to avoid exerting any public religious influence. They even go so far as to eliminate many things that shade into it from the courses of instruction in the public schools.

The outsider who would investigate must get his information from some other source; and sources, too, are abundant. About every religious fad on earth claims to be the religion of America, and they are all trying to get into Manila to pose in this light before the Orient. Spiritualism, Christian Science, and numerous forms of Protestantism and Romanism vie with each other in an expenditure of energy and money to make themselves prominently felt. The Romanist Archbishop of Manila loses no opportunity to declare that he represents the religion of America as he did that of Spain. He points to the immense property wealth of his organization, its various orders, numerous priests, influential members and power, real or supposed, with the Government, to support his claim. The late apostolic delegate enjoyed consular privileges and customarily appeared in public in the company of the consular corps, where he held a place similar to that of the rep-

representative of Great Britain, Germany, or any other nation. An outsider would certainly feel himself mistaken if he were to conclude that such a man and his church had no influence with our Government. The very fact of his rank proved that he did have, and the further fact that no representative of another religious body held a similar position gave much strength to the claim of the archbishop. When at times the wife of a governor-general was seen walking before the public in a religious procession, and again, a governor-general himself—the authoritative representative of the sovereignty of the American people—upon visiting provincial towns went first into the Romanish church with his staff and had the “Te Deum” sung before any business was transacted, there was, of course, a presumption that the religion of the governor was that of the Government, and that the claim of the archbishop was well founded. It is a peculiar fact that Romanists in authority have not always felt the obligation to refrain from exerting public religious influence as Protestants in similar positions do. The archbishop is not slow to use the advantage afforded him by such persons and instances in pressing his claim to represent American religion. Just how far he can go in this respect and just what strength he can gather for his position depends and will depend upon the attitude of the churches of America. If we are content to allow him to do so there is no doubt of the extent to which he will go.

What the archbishop is trying to do is also being attempted by some missions representing Protestant denominations. These missions, led by ambitious and, sometimes, able men, have spent large sums of money to put their organizations to the front. I suppose there would be little objection to any legitimate effort in this respect if it were not attended with a spirit of self-assertiveness which seeks to minimize or deny the influence or power of other religious bodies which are not so represented. Unfortunately the leaders of certain distinctive forms of Protestant thought do not suffer any

compunction of conscience in asserting their organizations to be the authorized representatives of American Protestantism and, therefore, of American religion. It is not quite plain to the average citizen just how such acts and spirit represent the framers of our civil constitution and the citizenship which proclaims and defends the great doctrine of religious toleration before the world.

All facts in the case make it evident that if the Orient is ever to know that the Bible, and the Bible alone, is the genius of American institutions and the inspiring cause of the liberty, toleration, and strength which give us our National pre-eminence, the truth will have to be revealed to them by some one who believes it and stands unequivocally for it. This would seem to be a self-evident truth and, no doubt, is to every one who thinks at all upon the matter. It places a patriotic and religious obligation of the first magnitude upon us as a religious body. Of all the churches in America we alone arose upon American soil as a protest against the infliction of Old-World narrowness upon freeborn men. We alone stand for the interpretation of our civil tolerance in terms of religion, and have had the courage to assert, in the face of bitter opposition, that the civil freedom of the citizen to vote his political views is only the corollary of the religious freedom of the same man to cherish and preach his religious views every place under the flag. An untrammelled Bible has made an unfettered people. This is distinctively a message of ours, and we dare not hold our peace. Are we willing to sit idly by and see Romanism and sectarianism fastened upon peoples under our own flag, and heralded to the entire Orient as the religion of America? I do not think there is a man among us so indifferent to his religious birthright. Our strongest mission outside of America ought to be in the Philippine Islands, and it ought to be kept there until the battle is won for American ideals, religious and political, in the Philippines, and through them in the entire East.

Missionary Watchwords.

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

"The message for the hour is for the main body to come up to the firing-line."

"The curse of your life and of my life is its littleness."

"The best remedy for a sick church is to put it on a missionary diet."

"They call us fanatics, but I would rather be a fanatic than a corpse."

"Love never asks, How much must I do? but, How much can I do?"

"The dynamic that is to save the world is a heart motor."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Let us fail in trying to do something rather than sit still and do nothing."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Only consistent giving keeps the soul from shrinking."

"God loves givers like Himself."

"Anywhere, any time, anything for the Son of God and the sons of men."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without Him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."—*The Christian Observer*.

The Pan-Congo Missionary Conference.

A. F. HENSEY

For the last ten years it has been the custom of all the Protestant missionaries working in the Congo to meet together once every two years for mutual help. Until this year these conferences have been held at Stanley Pool, but this time they accepted the invitation of the Bolenge missionaries and came up river. So the afternoon of October 16th saw two large steamers besides the *Oregon* at Bolenge beach, and that evening the conference began. There were present forty-five white people, including one baby, and probably more than one thousand native Christians. Without the three steamers we could not have accommodated so large a crowd, but all the missionaries ate together in the new brick house erected by E. R. Moon. I can assure you that in the week they were our guests they disposed of several goats and sheep, a multitude of chickens and ducks, and eggs without number, as well as everything edible to be found in tin cans or the station garden!

The Baptist Missionary Society, the Congo Balola Mission, the American

Baptist Foreign Missionary Society, the Swedish Missionary Society, the Belgian Protestant Mission, and—of course—the Foreign Christian Missionary Society were represented. Owing to an accident to their steamer, the American Presbyterian Congo Mission was not represented. We met together in the wooden chapel, which was decorated with palm fronds, through which one might catch glimpses of the Belgian, French, Swedish, English, and American flags.

As it was the turn of our society for the presidency, our folks had chosen the writer for that office; so it fell to my lot to give the opening address on "The Greater and the Lesser Commission," from Matthew 28:18-20 and 2 Timothy 2:2. The more important subjects discussed were as follows:

"Should Protestant Societies unite in opening a Hospital to combat Sleep-Sickness?"

"Should a Church Member be allowed to Buy a Wife?"

"The Part that Literature plays in the Evangelization of the Congo."

"How many Missionaries do we need on the basis of three male missionaries for about fifty thousand people to take the Congo for Christ?"

"Christian Marriage; its Ceremony and Attitude to Civil Marriage."

"Is it a good and practical idea for Protestant Missions to unite in founding at some central point an efficient Industrial School?"

"Girls' Boarding Schools."

"How best to reach Adult Women."

"At what Age is it advisable to accept Children into the Church?"

"Teaching French in Mission Schools."

Perhaps the most important action of the Conference was in appointing a Continuation Committee for the next two years, hoping through it to see come to pass some of the things discussed. Two of our men are on this committee.

Then it was decided that the societies should unite in founding an industrial school on a large scale, to be managed and financed independently by Christian business men. It is hoped that this business school may in time become self-supporting. A special committee was appointed to bring this matter to the notice of the different societies, our Mr. Moon being the one chosen to represent the matter to all the American societies. As he leaves for home in March next, you are soon to hear more of this matter.

In connection with the conference we had a gathering of our own native preachers from Longa, Lotumbe, Monicka, and Bolenge, as well as a few from the stations of the Congo Balola Mission. In all there were some 300. These native gatherings were held in the new brick church, and we had 1,016 in the Bible School the Sunday before the conference began. The new church is 72 feet long, 36 feet wide, 16 feet high at the eaves, and 30 feet to the comb, thus making a nicely sloping roof, covered with galvanized iron. It has three main entrances, 15 large windows, and will, when completed, have a fine bell-tower in front, underneath which is the main entrance. This will seat about 900 people, but we can put in a gallery later. When we heard the appreciative

words of all our visitors in regard to the beauty and practicability of this temple of worship and work we were prouder than ever of Mr. Moon, and very grateful that our dreams of a new church had come true in such a magnificent way.

Each day there were a number of special services for the natives, especially a lecture to the evangelists by some visiting missionary and a great evangelistic service every night, where the preaching was done by the visiting native evangelists. One of the most interesting visitors at the conference was the director of the Belgian Protestant Mission, Pastor Henri Anet of Brussels, for our people had never before seen a Belgian who was not a Catholic or an atheist! When at our church meeting he told through an interpreter that there were 30,000 Protestants in Belgium, they were amazed beyond measure.

Sunday was the high day. Early in the morning 179 people from the Bolenge District and eighteen from the Longa region confessed their faith in the Son of God, after which, in the presence of an enormous crowd, they were buried with their Lord in baptism, Brothers Eldred, Smith, Hedges, Moon, and myself baptizing simultaneously. Among those baptized was a powerful chief, and the first leper. Then all gathered in the church, where Pastor Anet in a few simple words set the building apart to the worship of God and the preaching of the gospel of Jesus Christ. After his words had been translated, the veteran missionary Joseph Clark, of the American Baptist station at Ikoko—who came to the Congo the year the writer was born—lifted up to God the dedicatory prayer. After the sermon had been preached by another visiting missionary all joined in the union communion service, where about a thousand people partook of the table of His Memory.

Yet the Christian Endeavor Rally in the evening was perhaps the most interesting gathering of all. We had first planned to have a representative of each mission station represented speak, but found that would take too long, so decided to have instead a roll-call of languages, each to respond with one verse

of a song and the Lord's Prayer. There were thirteen responses: Lokele, Heso, Bobangi, Lomongo, Kikongo, Ikoko, Bopoto, Welsh, Norwegian, Swedish, English, French, and last, but not least, our own Lonkundo. To most of our people, who had heard prayer and song only in their own language, this representation of so many tongues in praise of the King was a mighty revelation, and when in conclusion we summed up the evening as a fulfillment of the words of the Master, "I, if I be lifted up from the earth, will draw *all* men unto Me," their faces were full of answering joy.

For two years we looked forward to these days. The success of such a gath-

ering has meant labor and thought and prayer for all your Congo missionaries. The week it lasted was one of toil and stress, and for a time we feared that the five ladies would not be able to stand the strain of catering for so many days to so many people. But all came through well and strong, and as the anticipation fades away into memory we are all more and more sure that this Pan-Congo Conference was worth all its cost, for it was a mighty spiritual force in all this district as well as in our own lives, and through it the Son of God has been and will be exalted.

Bolenge.

Developing the Home]Base.

J. A. BARNETT.

The big problem of world-evangelization to-day is not in the foreign field, but in the home church. The gospel has been tested in every land, and it has been scientifically demonstrated that it meets the need of the universal heart. Whether among races high or low in the

redemptive and transforming power. Thus the Church to-day stands where she has never stood before, with doors open in every nation under heaven, and with sure success before her, having seen the faith of her founder and early propagators actually demonstrated before her eyes into fact. In our generation the message of the Cross has been carried into the last sealed country, and to-day there are those in every land and of every kindred tribe and tongue who join with us in a great symphony of praise to Him who loved us and bought us with his own precious blood.

THE IMPERATIVE NEED.

Facing the matchless opportunities of the hour, the church of God to-day stands, in one hand holding the priceless Truth designed to make all men and nations free, and in the other clasping the wealth of men and resources sufficient to bear that truth to every living soul. The imperative need is for the church to be seized with a consuming missionary zeal that will cause her to open wide heart and hand and enter now the doors that are open but will shortly be closed unless we go in and claim the lands for Christ.

Confronted by the spectacle of the most stupendous awakenings and rapid changes going on among the great peo-



scale of civilization, it has made a new creation, first in making the new creature in Christ, and then through him transforming his environment; or, whether in competition with great and ancient religions, it has proved its divine origin in Eternal Love through its

ples of the world, the church must realize that she can not proceed along the conservative lines of the past. The unprecedented demands of the present world crisis are challenging the Christian world to an activity and a lofty heroism that must eclipse any period of her past glorious history.

The burden resting most heavily upon the hearts of mission boards, secretaries, and missionaries is not so much the widespread darkness as it is the problem of arousing an indifferent, luxurious home church that possesses the means of dissipating the darkness, but withholds it. What we are doing for the world's salvation is very small compared to what we should be doing.

THE PROBLEM.

The problem of the present resolves itself into a question of money. A few years ago it was a question of men for the fields. But the great Student Volunteer Movement has solved that question largely, so that now there are plenty of the choicest young men and young women ready to go to the foreign field, and there are plenty more in training. The most urgent need is money for equipment and money wherewith to enter the doors of opportunity that are opening all around our various mission stations. God is signally blessing the work of our own brotherhood in our endeavor to carry our share of the great responsibility. We should count it a mark of his favor that every dollar we invest in the work opens the way for larger and larger service and demands an investment of two dollars more to be able to live up to our obligations. Perhaps the ratio is greater than that. From every field we have comes the cry for more money that the gospel may progress. The great vision of the missionary enables him to see a hundred opportunities for the expansion of the work where we at home might comprehend one. And they are the ones who are best situated to see and comprehend. And all their hearts are continually saddened by the answer the mission board is compelled to give, that the offerings from the home church will not warrant expansion.

THE PIONEER DAYS.

Within the memory of our older brethren the time was when our people were few and not rich in this world's goods. But that time is not now. God has opened the windows of heaven upon us. We are now a rich people. In the pioneer days there were the great men who volunteered to carry the gospel into the fastnesses of the great Mississippi Valley. In poverty and privation they fought the great battles which have made us a great people. Through their poverty we are made rich. We, their children and children's children, need to imbibe their spirit of heroism. Being heir of all the ages and beneficiaries of all progress, we are unworthy to follow in their steps should we be content to merely enjoy what we have. "To whom much is given, from them much shall be required."

The day has arrived when we should expect great things in giving. With our many men of wealth gifts in tens and hundreds of thousands ought to be expected. Shortly, I hope, we shall not look with wonder upon a gift of a million dollars to our society. Such things ought to be expected.

In looking for the large things, however, we must not despise "the day of small things." Back of every big gift lie ten thousand small ones. It is the spirit of giving that needs to be cultivated. Not until each of us, preacher and layman alike, is willing to give to the uttermost should we expect the man of large means to do great things. The God who will bless our gifts will not bless according to greatness, but according to ability.

THE TASK OF THE HOUR.

We are truly a great people to-day, with great possibilities before us in the work of the Kingdom. The task of marshaling our hosts in the world-wide conquest is the task of the hour. We must not lose sight of the heart of our plea, "That they all may be one—that the world may believe," which is missionary throughout. And while the responsibility primarily rests upon all the membership, we ministers of the Word

can not escape the special responsibility of leadership. Before we have a great missionary people we must have a great missionary ministry. This obligation is best impressed in the words of John R. Mott: "The secret of enabling the home church to press her advantage in the non-Christian world is one of leadership. The people do not go beyond their lead-

ers in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely appointed office for inspiring and guiding the thought and activities of the church. By virtue of his position he can be a mighty force in the world's evangelization."

Galesburg, Ill.

Bits of Osaka Experience.

MAUDE W. MADDEN

We frequently see school teachers bringing a whole grade of pupils to worship at the temples.

The Buddhists are teaching their Sunday-school children to sing, "Buddha loves me," to the Christian tune and words, substituting only the one word.

Do the friends at home know there are a number of flourishing Buddhist temples in the Pacific Coast States? We pray our home missionaries to bestir themselves to protect our own Western States.

Miss Holland, an English lady, who has Bible classes in some of the great Osaka factories, went with Miss Drusie Malott, from China, as usual to hold one of her meetings Friday evening, only to find Buddhist priests already there and conducting a meeting. Miss Holland had to leave without seeing her pupils.

Three Buddhist priests visited the Sunday-school at Oji. Miss Taguchi was teaching the lesson and acted as if she did n't see them, except to put even more vim (if possible) into her teaching, and had the children sing "Jesus loves me" harder than ever. "They can copy the outside of Christianity if they want to, but they have n't the heart of it," she said to me.

"Until the meeting of the 'Three Religions,' Shinto, Buddhist, and Christianity, called by the vice-minister of education, the Buddhists have n't really feared Christianity; but now that it is thus recognized as an equal, and at that

meeting the Christian and Shinto representatives were friends, while the Buddhists held themselves aloof, Buddhism is certainly bestirring itself as never before."—*The Omi Mustard Seed.*

Since the nephew of J. Pierpont Morgan paid 20,000 yen for a Japanese geisha (dancer) and married her, the geisha are bolder than ever. Count Okuma says, "They are worse for our country than pronounced harlots." Recently two geisha, with their two chaplains, got on the electric car and amused the crowd by sitting first on one man's lap, then another's. A few men had the grace to go out on the platform, and a few others hid behind their papers. The gayest damsel began to undress—only to readjust her sash—but—

Imamiya Sunday-school has been falling off in attendance since we asked the children for an offering. (Queer; the poorest of them give to Buddhism, but think it is not necessary in Christianity.) Miss Iwama visited the parents and told them to send the children anyway—collection or none. Miss Armbruster visited us the following Sunday and spoke to the children about "giving," when, to the surprise of the Bible women, nearly every child gave a "go-rin" (half sen). They had had the money each Sunday, but preferred buying sweets!

The caretaker at Kizukawa (Osaka) Mission is sick and his wife has a new baby. Miss Iwama and I were *en route* to visit them. As we turned a corner about half way between Imamiya and Kizukawa a dozen or more boys sud-

denly shouted vulgar names and began to stone us. Fortunately our winter clothes were thick, and only our backs received the shower. When we turned to look, they took to their heels, only to shower again as we went on. Finally an old man pulling an express cart turned the same corner we had turned, and, seeing what was up, chased them out of sight. We started back to thank him, but he motioned us to go on. The next day, in another part of the city, I was entertained, with Miss Taguchi, the other Bible woman, at dinner, in honor of the Doll's Festival and the little daughter, at the home of Deacon Oiwa. Later the same day, returning from the wedding of two Presbyterian missionaries (Mr. Hoekye and Miss Hail), some children began to yell, "Yaso" (the vulgar name for Christian); but another boy spoke up and said, "No, not Yaso, but France!" It was windy, and I had worn a veil—an unusual thing for me. But think of a heathen Japanese child saying, "Not Christian, but French!" I won't dare wear a veil again.

The caretaker is now at the hospital, and the mother and baby are doing well, considering the baby is the third girl and has to be a bottle baby.

You never saw such a surprised family as the Maddens, April 1st. The postman handed us, with other mail from America, fifty-two Easter postcards and several good letters—an April shower from the North Tonawanda, Payne Avenue, Christian Church (Mr. Madden's Living-link). Verle W. Blair is their very excellent pastor. Even Baby Grace had her little hands full of chicken and rabbit cards to squeal over. That truly was a "Shower of Blessing." But the sequel! After enjoying the cards a

few days we said, "Let's give these to the Tennoji Sunday-school children, telling them of the North Tonawanda Sunday-school children, who sent them, and saying the American children have asked for a Japanese flag for their Sunday-school room; would you like to give it?" The pastor, Mr. Sawaki, was very happy over the idea, and when he told them of the letter, giving the cards, and telling of the request, they were enthusiastic too, and will bring their money for the flag next Sunday. The girls will give the ordinary Japanese sun flag, and the boys will give the naval or war flag, the sun with rays. Wasn't it a happy Easter?

The North Tonawanda Church certainly is a model Living-link. Immediately they heard of the Osaka conflagration the Sunday-school doubled and tripled their contributions to missions. They are now planning a musical shower, to help get one of our Sunday-schools an organ. Mrs. Sawaki said: "O, I wish I could go to America to see such a church! It seems like a dream to me that there are such thoughtful, earnest Christians." Dear soul! We Americans don't half know how hard it is for our Japanese Christian workers to plod along year after year in the midst of a nation that loves everything American except missionaries and their religion, and with a handful of "new babes in Christ" who all have to be encouraged in their first steps. But who knows, Mrs. Sawaki may be one to help build up such a church in Osaka as the one she wishes to see in North Tonawanda. God grant it, and we thank him for giving us such a truly Living-link as a model.

Five baptisms at Kizukawa (Osaka) Mission. Union church social (Tennoji and Kizukawa) with thirty-five present.

"Peradventure for the Good Man."

The most appealing human story that has come out of the mission field for many a long year was told by Secretary Speer in his address before the assembly at Atlantic City on Foreign Mission Day. Dr. Samuel Cochran, medical

missionary of the American Presbyterian Board at Hwai Yuen, China, in the heart of the famine district, had been distributing food to the starving multitudes of the town—dispensing relief sent from America—for several weeks, when he

was suddenly stricken deathly ill with typhus fever. As soon as the news went out through the town, a pall of despair settled on the people. Quite naturally the missionaries betook themselves at once to prayer for his recovery. The converts, too, prayed. More than that, the resident Catholic priest sent out commands to all the converts of his church to pray unceasingly for Dr. Cochran's recovery.

But this was not all. The rich gentry of Hwai Yuen had been, until the famine, supremely indifferent to the missionaries. But the famine had opened their eyes. Long before Dr. Cochran fell sick they had realized what manner of man they had among them. And when they heard of the beloved physician's desperate illness they came together—all the

members of the local Chamber of Commerce—and went in solemn procession to a great temple; and there before their idols each man bowed down and offered enough years out of his own life to make up for the whole company a total of fifty years to add to the life of Dr. Cochran.

There were few in the immense audience whose eyes were unwet with tears as, at the conclusion of this recital, Mr. Speer gravely repeated these words: "Scarcely for a religious man will one die: for peradventure for the good man some one would even dare to die." It need raise no question whose prayers were answered, since the heathen prayed as best they knew how; but it rejoices the whole Church to know that Dr. Cochran recovered. May he have the fifty added years!—*The Continent*.

Seventy Baptized at Dedication of New Church.

W. R. HUNT

On the evening of March 23, 1912, the first service in the new memorial Church of Christ was very fittingly the baptism of seventy new converts, many of whom had been won by the work done here during the troubles of this winter. The new church building, like the Tisdale Hospital, is the gift of Mr. and Mrs. James M. Tisdale, of Covington, Kentucky.

The memorial tablet near the front entrance of the church bears inscriptions in both English and Chinese. The former reads as follows:

Erected 1911 by
MR. AND MRS. JAMES M. TISDALE
In memory of their brother,
WALTER SCOTT TISDALE
(Buried at Lexington, Ky.).
Built
for the proclamation
of the gospel of our
Lord Jesus Christ.

The first meetings in the new building very fittingly exemplified the words of the inscription and showed the purpose of the building to be dedicated to the saving of the people in the midst of whom it is built.

The regular services of the winter had been transferred to the hospital chapel during the winter while the new church was in process of erection. Large audiences attended the services there, and special meetings were held to give people an opportunity to fully understand the message of Christ and accept him. Well we remember, when some of the young officers of the Republican army arose in meeting and signified their desire to follow Christ.

It had been decided to follow the dedication of the new building with the annual convention of the district, and the convention with special evangelistic services. It was this which brought together the largest number of candidates ever baptized at one time in the China Mission. Many who could not come in from the country are soon to be baptized at their own chapel.

The first ones to enter the new baptismistry at the church were fourteen soldiers, a number of whom were commissioned officers. A large number of soldiers sat in the audience to witness their comrades and officers thus obey Christ.

Sixteen women followed, and then men from the city and outstations, until

altogether seventy had thus obeyed their Lord. About thirty were from the country chapels.

It had been the original intention that our veteran evangelist, Shi Kwei-biao, should conduct the baptisms. As it was, he rose from a sick-bed and examined the candidates. With but little diminishing of his usual power as a speaker he spoke to the audience upon "The Rending of the Veil."

Sunday morning the audience packed the auditorium. The evangelists and pastors from the outstations acted as ushers and deacons. The women's portion of the building contained nearly double the audience it was supposed to seat. Soldiers entirely filled one side. A choir of young men sat in the alcove back of the pulpit.

Our missionary, Frank Garrett, from Nanking preached the dedicatory sermon. He spoke about the love which had prompted friends so far away to give this beautiful building for the building up of the Kingdom of Christ in Chuchow. Then he referred to the beginnings of the work here when four young men had come out from the London Tabernacle and dedicated themselves to the evangelization of this part of China. Three of them had already laid down their lives here, only having been permitted to sow the seed. The remaining one the night before had buried seventy candidates in baptism. What a thrill of joy must have been his as he could look back over these more than twenty years of service and now see the results! Our veteran evangelist Shi had these years given himself to the saving of his fellowmen here. The first to be baptized in the Christian Mission, now in his own district four hundred others were following Christ, while in the entire mission more than one thousand had put on the new life.

Chen Li-seng, from the Nanking Bible Training School, who had been baptized in Chuchow and for a time was pastor of the church here, received a warm greeting as he rose to preach the evening sermon. His subject was "The Lord's Day." The keeping of this day as a day of worship is a very hard one

for the Chinese, whose heathen brethren go about their work all days alike.

Last year Mr. and Mrs. O. G. Hertzog spent nearly a year studying and helping the entire mission. Their headquarters were here, and they gave invaluable aid in the erection of the new hospital. Mr. Tisdale also asked them to lay the plans for the new church.

Taking the old church for a beginning, the foundations were extended out, making the form of a cross, with the baptistry in the small head of the cross. The platform was built directly in front of this. Under this part of the church were excavated two large rooms for Sunday-school, committee, or dressing-rooms. Near the front of the building was made a pleasant guestroom. The street front appearance consists of three arches topped by three angels. The whole presents a fine appearance.

The revolution had already broken out in other parts of China when the money arrived for the building. It was seriously debated as to the advisability of beginning the building under such circumstances. However, Mr. Hertzog said it had been his life custom not to delay a work he had in hand merely by reason of possible difficulties arising. Fellow missionaries in Nanking were also consulted, and they unanimously advised going ahead. So in faith the work was begun, and in faith through many dark days it continued almost without interruption until completed.

Providential guidance was most manifest. People sought our checks and gave ready cash, as they considered the checks better than cash during such troubles. No trouble was experienced in getting up timber from Nanking, although war was likely to break out there at any moment, and finally did. The retreating armies flowed past here. The city gates were closed. Still the work went on. Good workmen fled here for personal safety and took jobs on the church. The city people watched the builders. As long as the Christian church continued to be erected, the people felt safe.

The church has come at an opportune time. The winter's experiences have opened the eyes of the people. At no

time did we hear of their fleeing to their temples for help. Instead they fled to the hospital. It was the Christian leaders in the country who inspired confidence in the people there. They organized branch Red Cross Societies and brought in any injured by robbers, or any soldiers wounded in skirmishes and left behind by their companies. There are two thousand soldiers of the Republic quartered now in the city. They occupy the temples and the school buildings.

From two of the former they have knocked down and cast out the many idols which once held rule there. Idol heads, feet, hands, and other parts of the images were kicked about the streets in front of the temples. So far we have heard no one objecting. But the people must worship something. This is the hour for the Church of Christ to lead them to an acceptance of the one true God and his Son, the Savior of all men.

Living Epistles At Lotumbe, Congo Belge.

HERBERT SMITH

No. 2—NKOTO-MBOYO

Nkoto-Mboyoy is an old woman. Her name indicates that she is old, as Nkoto refers to her age. She is among those who were baptized at Bolenge when the little church was organized in the days when Messrs. Faris and Layton were on the Congo field. From the first she seemed to have had a passion for souls, and she would gather all the old women she could find in Bolenge and take them to church. Many of the old women in the Bolenge church to-day are Christians because this earnest old soul showed them the way.

About a year ago, while we were visiting Bolenge, Nkoto-Mboyoy said to me, "I am coming to Lotumbe to live with you forever." She came, and right glad are we that she is here, as she is a living epistle of the Word.

One day she was questioned as to the reason for her coming to Lotumbe. "Is not this my home?" she replied. "But how did you get to Bolenge?" "Oh, it was like this. Some men came to this country, and there was a fight, and I was captured. I was a young woman then, and to stop me from returning to my home they sold me to another man, and we went to live near Bolenge, and there my children were born."

"Where are your children now?"

"Do you think I would be here if my children were alive?" she asked in astonishment. "No; they are all dead, and I wanted to spend my old days near the place I was born. I would not have

come back, though, if the mission had not been started here."

And this old lady is a power for righteousness in this new and growing church. She can be most persistent sometimes, too, when she thinks some one needs a little advice. Most of the houses have but one door, and she goes when the person is seated in the house, and she sits in the doorway. It is not possible for two persons to pass in the narrow way left for a door. When the occupant gets tired and tries to fly from her words, the old woman still fills up the tiny doorway and quietly tells him when she has finished her teaching he may go, but now he is to sit still and listen. She has enough respect to demand a hearing.

Sometimes she goes to nearby towns to teach the Word. She goes mostly to the women, but sometimes she is asked by men to tell them the Word. In the last class that was baptized here, there were two men and their wives as the result of her work. On one of her trips a chief who had a dozen wives asked her if she wished to marry him. She looked him over and replied that if he would put away all his young wives and come to Lotumbe and learn to be a Christian she might consider the question. "But," she said, with a smile, "he did not put away his young wives, and I shall not marry him." When it is necessary for her to stay over night at any of these towns she always demands a closed room to sleep in. She contends that she

teaches by word and deed how people ought to live and act.

Recently the people from one of these towns made a night raid upon the people of Lotumbe. Some of the men were caught, and, being guilty, were very angry and, when they returned, stirred up the people not to receive the teachers any more. The men, hearing this, were afraid to go, knowing the reception they would receive would be a good beating; but Nkoto-Mboyoye went, and she came back with a radiant face to proclaim that the people were sorry for their deeds and

were willing to hear the word of God.

This old sister gives liberally to the work of the Lord. She has no one to depend upon. When she goes on this little trip I gave her a franc. She said, as I handed her the one-franc piece, "Change it into bakotos (one-cent pieces) for me." She would buy some salt, and then hand me back two of those one-cent pieces, saying, "I put this aside for the Lord." And I would rush away from the old lady to write her name on the book with those who give their mite and their all to the Lord.

One Hundred and Thirteen Baptisms At Chuchow, China.

ELLIOTT I. OSGOOD, M. D.

We have already written of the seventy who were baptized at the dedication of the new church here. A number from the country churches could not come in for baptism, and later Mr. Hunt visited three of these places, which lie along the railroad; namely, Er-dao-ho, Chang-paling, and Da hwen-shan. At these places he examined and baptized fifteen, eleven, and four candidates respectively. At the second place a neat little church, erected by the Chinese, was dedicated. This made one hundred baptisms within the month.

Sunday morning, April 21st, thirteen more were baptized in the new church here. Most of these were from the soldiers. A few were citizens. During the past year fifteen others have been baptized in the district, making 128 for the year, the largest number ever baptized in one year at this station.

What has brought about this large ingathering? Mr. James M. Tisdale, of Covington, Ky., who gave the money both for the new hospital and the new church here, spoke of the great joy it had been to him to hear how the hospital had ministered in a very peculiar way in the preservation of this city during the troubles of this year. He asked the question as to whether there were any signs of a larger awakening because of the new buildings, and whether the people here seemed to comprehend how

one so far away and who had never seen the place or the people could be constrained to give of his means for their welfare.

Already, when his letter reached us, we had a letter on the way telling of the dedication of the new church and the baptism of seventy new converts. Now it has reached one hundred and thirteen, and "still there's more to follow."

One day this past winter, when this place was in a most dangerous condition by reason of its being occupied by a couple of thousand undrilled and untutored new soldiers, many of whom had unsavory records back of them, there marched into this city a young officer, twenty-two years of age, with one hundred and twenty young soldiers at his back.

They had fought in the battle around Nanking and were following up the retreating imperialists. They were the first to come from Nanking. These young men had styled themselves "Determined to Die." Every one was educated. They were drilled and had been in actual fighting.

That band of one hundred and twenty with their intrepid leader brought fear to the couple of thousands of unsafe soldiers who had first gained entrance to the city and absolutely put a stop to all looting and marauding in the city and district. They saved this city from the

fate that visited almost every other city in this part of China. Since that time of that small band two-thirds have become commissioned officers in the army of the Chinese Republic.

One was brought into the Tisdale Hospital suffering from hemorrhage of the lungs. We did not think there was much hope for him, but he was placed in the tubercular ward and carefully nursed. He was brought back to life and health. Every one of the hospital assistants are Christian workers. They work to save both the bodies and souls of the patients.

This young soldier was among the first of his comrades to confess Christ. When he was baptized, thirteen of his comrades were also buried with Christ. Of the thirteen baptized April 21st, more than half were soldiers, and he had led most of them to Christ.

Boxes of Scriptures and Christian booklets have been distributed among them. Unlike so many who have been baptized by us in the past, these men can read. They are educated. Their officers have encouraged their reading the Christian literature and attending services at the church, for they say it teaches the men to be right and honorable. Their camps have been open to us, and we have been given opportunities to preach to whole companies. They have thronged the hospital and filled the church.

But it is not alone among the soldiers that we are reaping the fruits of the winter and past years of work. The people of the city are coming as never before. A scrollmaker was baptized. When he found opportunity would be

given for others to be baptized he brought in a number of his friends. Every man and woman connected with our homes and the hospital have, without urging on our part, come into the church.

The city has turned over to the hospital one of the city buildings over one of the gates for a refugee and isolation ward. They have solicited our co-operation in the sanitary problems of the city. They have made us members of the educational association they have organized, and recognized our mission school as a part of the school system of the city. The new band of socialists in the city are planning to raise money and turn over to our hands for caring for the sick refugees. Up in front of the judge's office we found two fine large Christian posters. They have been seeking to get Dr. Macklin to come up and address their leaders upon the principles of good government, of which the doctor is a specialist.

And last and of most tremendous importance, the soldiers without any opposition on the part of the citizens have cleaned out the idols from the principal temples of the city. Nanking citizens have done the same. A temple and its lands on one of the nearby hills is to be turned into producing funds for schools.

Whom will the people worship? For worship some object is inbred in the soul of all men. We are working day and night that both the people and their leaders may find in God and his Son, Jesus Christ, their "all in all." Oh, Christians in the homeland, pray these days for China, and pray hard!

Chuchow, China.

The Bible View of Money.

G. H. C. STONEY.

In the Bible money is viewed from many standpoints, but almost invariably there is a certain character or personality attributed to it. Paul tells Timothy that "the love of money is a root of all kinds of evil," and the experiences of Jacob with Laban, the horrible fate of Achan and his household, the awful end and hated memory of Judas, who sold

the Son of God for a paltry pittance of money, and the failure and rejection of Simon the sorcerer, who sought to obtain the power of the Holy Spirit by purchase for mercenary ends, illustrate the evils that overtake those who strive to obtain it unlawfully. The failure of the young ruler, whose great possessions kept him from obeying and following

Jesus, and that of the foolish rich man in the parable, who laid up treasure for himself and was not rich toward God, illustrate the sad rejection of those who love their wealth too well to part with it for the benefit of others.

Again, the Bible speaks of tainted money; at least there is that idea in the refusal of Abraham to receive a part of the spoil of Sodom, though urged thereto by Sodom's king. What means that precept in Deuteronomy 23: 18, regarding the hire of an abandoned woman or the wages of a Sodomite being unfit to offer in payment of a vow? Even the chief priests had their scruples, and did not consider it lawful to put the fatal and hated thirty pieces into the treasury "because it is the price of blood."

Money is given an added value by the character of the possessor and of the effort made to obtain it, or else the self-denial involved in parting with it. These points may be illustrated by the statement of the elders of the Jews regarding the centurion who sent them to Jesus with a request that he heal his servant. "He loveth our nation, and hath himself built us a synagogue." The prayers and alms of Cornelius, who feared God and worked righteousness, were "come up for a memorial before God," while the devotion of Mary of Bethany and the self-denial of the poor widow have been made immortal by the Master himself.

Money therefore is a medium of exchange, not merely for articles of commerce, as merchandise, lands, etc., but also for labor, affection, interest, self-sacrifice, faith, devotion. It is not entirely a new thought that men and women are consumed, wasted away, and spend their lives in money values for others. This is brought out in the parables of the pounds and of the talents. More was to be expected from the five-talent man than from the two-talent man or the one-talent man. On the other hand, the one-talent man, who buried his talent and brought no adequate return to his lord, is condemned as a wicked and slothful servant, and suffers accordingly.

When Jesus would feed the five thousand, Philip estimates the expense at

two hundred shillings' worth at least, an amount far in excess of what the little company of disciples could command. Judas puts the value of the ointment so prodigally lavished by Mary of Bethany as an expression of her gratitude, affection, and devotion to her departing Lord at the same figure. From his standpoint it was a prodigal waste, for he entertained none of the feelings which prompted Mary's act. In addition to his own services, loss of time, and personal expenses, which surely had a money value, the good Samaritan adds two shillings to secure the care of his host for the unfortunate victim despoiled and mutilated by thieves, and even with that is not satisfied that he has done enough, but in addition gives his pledge to pay any further expense that may be incurred on his account, a pledge which, Samaritan though he was, the Jewish host did not reject. Good deeds, then, have their expression in money values, although the motive prompting them may be above any such valuation.

What, then, shall we say of the responsibility of him who claims God as Father, Benefactor, Creator and Provider, and Jesus as Savior, Master and Lord? In what terms shall he discharge his service, duty, and obligation, and express his affection? Consider the cases mentioned. Surely man is made for some ultimate purpose. For what is the "Lord of Creation" created? "To glorify God." We can not improve on that statement. But in what way shall he glorify God? By a negative goodness? Is there such goodness? By no means. Such was not the goodness of Christ, who emptied himself. How do we show our love for ourselves, for wife, or child, or friend? By our exertions on their behalf—our service, our self-denial, our efforts to get and to bestow money, or money's worth. Even so must our service of God find expression, whether it be in time, talent, or opportunity directly given, or indirectly by giving them to some other calling, as farming, merchandising, etc., and sharing the proceeds, the fruits, with those less fortunate.

Again, how can we best bestow the fruits referred to? Our responsibility

does not cease with giving. We must bestow wisely. Not a beggar's alms merely, but we must seek the transformation of the beggar. To feed the hungry and clothe the naked may be good. So to influence his life that he will cease to be needy, and become a helper of others, is better. This is the gospel of Jesus as expressed in his life. This is the missionary method: To transform the individual from within,

and teach him those things which he has become willing and anxious to learn because of the spirit of Christ that is in him. Is it not possible, then, that the heathen in his blindness, by partaking of the lives of consecrated Christians whom he has never seen, by eating of their flesh and drinking of their blood through Jesus Christ may be finding eternal life?

Muncie, Ind.

Plenty To Do At Home.

A TRUE INCIDENT.

W. W. P.

Two handsomely gowned society women were attending week-end exercises at public school. Referring to some modestly-clothed children, one of them remarked, "I think this town ought to do something for these K—— children. I do n't believe in these missionary societies. We have plenty to do right here at home. I attended one of their teas last week, and the food was mighty nice, but I tell you we have all this work we can do at home." The second lady responded with a hearty endorsement.

The raiment these two ladies had upon their backs at this time represented an outlay of some \$250, but if either of them was doing "this work at home," the lefthand neighbor did n't know what the righthand neighbor was doing.

The brave teacher, who was present, said: "Oh, I think the members of the Christian Church are the ones who are doing most for these K—— children. They have kept them in clothes, and I am to report now that the children are in need of shoes."

These women did what it is supposed to be hardest for women to do: they kept silence.

The Junior Mission Band had been looking after those children for *months*, led on by missionary ladies, while these two society women were perhaps busy about their social functions. The K—— children ate a Christmas dinner that was provided by one of these "missionary societies." It is still true that "the light that shines farthest shines brightest at home."

Anadarko, Okla.

Testimony of Freethinkers to the Success of Missions.

M. Augagneur is a ferocious enemy of Christianity, as his career in Madagascar abundantly showed. Yet he is constrained to admit that Christian missionaries on the great African island are accomplishing much for the people to whom they minister.

"It must be confessed that these adversaries (!) are doing a good and useful work. Alongside of their political activities, which we can not too much reprobate, the Presbyterian missions (they are, of course, Congregational and

wholly non-political—Ed.) carry on a social work which is entirely praiseworthy. They have conciliated the natives by treating them like men, established schools, given medical aid, opened hospitals, in a word devoted themselves to the people. If they have exercised a certain political tyranny (!) we must agree that in social matters, in the field of civilization, they have accomplished a work the importance of which we ought not to overlook, especially if we compare it with our own."

Besides this testimony we may place

that of the Positivist editor of *Co-opération des Idées*. He says:

"The theological zeal of the missionaries is at times imprudent. So be it. It is less dangerous, in any case, than the ferocious rapacity of certain traders, the indifference of officials, and the endless stupidity of the travelling free-thinkers.

"To break with the past of his race the native must have courage to face a hostile public opinion, to endure scorn and anger. Christian love knows how to utilize the defects in native character. Inherited bloodthirstiness changes to heroism, boiling passions to saintliness. Jesus drew after him the rabble of Ju-

dea and the Church has followed this tradition of love. Rabble do I say? So much the greater the merit of making out of it heroes, saints, and martyrs such as those of China.

"With rare exceptions the missionaries whom I met in my wanderings in Indo-China, Senegal, the Sudan and Guinea were remarkable men, at least from the point of view of character, and all worthy of esteem,—some indeed of admiration. I must render the homage of a true positivist to these modest and devoted servitors of the greatest civilization which has appeared to date,—the Christian one."—*The Record of Christian Work*.

Report from Our Work in Australia.

THEO. B. FISCHER, SECRETARY.

The various States of Australia, with one exception, have all held their annual conferences at Easter, and in every case For-



F. M. LUDBROOK,

President of Federal Foreign Missionary Committee of Australia.

eign Missions were well to the front. This was also the case at the large Federal Conference held in Melbourne the week after Easter. It was the Seventh Federal Conference and reached larger proportions than ever before. At that conference a constitution for the Federal Foreign Missionary

Committee was adopted, and for the first time in the history of Australia, Federal officials were appointed by the Federal Conference, their names being: President, Mr. F. M. Ludbrook; treasurer, Mr. Robert Lyall; secretary, T. B. Fischer, who together with A. R. Main, H. Kingsbury, G. Manifold, and A. C. Rankine form the Federal Foreign Missionary Executive Committee of Australia.

The reports submitted were the brightest reports ever before any of our conferences. The churches now directly support fifteen European missionaries, and about one hundred native evangelists and teachers and Bible women. It was reported that there had been 342 additions for the year on Mission stations where our missionaries are located. No less than 101 of these being in the South Sea Islands in our work in the New Hebrides group.

The finances were in a very healthy condition, the following amounts being given by the various States: New South Wales, £1,017; South Australia, £1,150; Victoria, £1,109; Tasmania, £52; West Australia, £150; Queensland, £210. The amount raised from all sources, £3,958; i. e., \$18,998. Our aim for last year was £3,300; we have therefore surpassed our aim by £658. The amount raised last year is the highest that has ever been raised by the Brotherhood in Australia in one year.

The new States committees are laying their plans for the year's work, and in some cases new officials are being ap-

pointed. G. T. Walden, the secretary of the New Wales State Committee, has given place to F. T. Saunders on account of removing to the State of South Australia. He has done great work for Foreign Mis-

sions in New South Wales and will be greatly missed.

We are now actively engaged in preparations for the Annual Foreign Mission Offering of the churches in Australia, which will take place on July 7th.

AMONG OUR MISSIONARIES

Briefs from the Workers.

D. C. McCallum, writing from Vigan, P. I., reports that they have secured a fine lot for necessary buildings. The lot is 180 feet frontage by 300 feet deep. It is in a good location.

James Ware has been in Shanghai altogether thirty-two years. He has been with the Foreign Society twenty-two years. He started the work and has endeavored to build solidly.

E. R. Moon, a returned missionary from the Congo, spoke at Spokane, Wash., June 17th, and at the East Washington Convention, June 17th-22d, and at the Oregon Convention, June 23d-30th.

Herbert Smith, Lotumbe, Congo, Africa, says: "We are quite well at Lotumbe. The work is still encouraging. Last week 46 came to us from towns where we have no teacher to be instructed in 'the things of God' as they themselves call Christianity."

James Ware reports eleven young women baptized from the "Door of Hope," an institution for girls and women at Shanghai, China. They give glowing testimonies, he says, regarding the gracious dealings of the Lord with them. The monthly communion service which he conducts is attended by thirty or forty Christian girls and is always a most delightful service.

James Ware, Shanghai, China, says that the prospects of the Chinese Republic are growing brighter. He thinks that the refugee missionaries now in Shanghai will be able to return to their stations in the interior in the near future. He says that the Chinese authorities are very anxious to

have them return as their presence in the larger cities is one of the best guarantees they have of peace.

W. H. Hanna, Vigan, P. I., says they are having a fine summer school for girls at Vigan, conducted by Miss Siegfried. There are thirty-two girls now in the school and more expected. He says it is going down deep into the missionaries' pockets, but they feel that the work is needed and can't get along without it. These missionaries ought to be helped. They ought not to carry this burden alone.

H. A. Eicher, Harda, India, when writing recently and speaking of the school work in Harda, says: "The past year has been a good one. The average enrollment for the year was 181, but it was up as high as 196. The average attendance for the year was 154, but was up to 170 a part of the year. The new year began with April 1st, opening well with a larger enrollment than before, and still more to come. Last year we received in aid from the Government \$666, and we collected as fees from the students \$904.

Mrs. Ruth M. Dannenberg, Nankin, China, under date of April 16th, writes as follows: "Possibly you have heard about the riots and lootings here in Nankin. The looters were soldiers who had not yet been disbanded. The trouble began in the night and lasted until after daylight. When we got up about six o'clock we saw the soldiers killing the looters. Some were shot and some beheaded. In all 300 looters were killed. We think that the trouble is now over. We feel quite safe. There has been a guard of soldiers walking back and forth in front of our house every

night lately." The missionaries in China are confronted with many problems in these days of readjustment after the Revolution. They ought to have the careful, thoughtful, prayerful consideration of all the friends of Foreign Missions.

H. A. Baker, writing from the Pacific steamer "Persia" under date of May 10th, says: "It hardly seems possible to us that we are at last really on our way to the work we have been looking forward to so long. We are glad that it is at last possible for us to be on our way, but we

would feel a great deal of shrinking from the tasks and problems ahead, but for the fact that we have been so assured of the prayer backing we are to have. If we only shall be able to keep our lives such that the Lord can work through them surely His name will be glorified in answer to the earnest prayers that will be offered in behalf of the work in Tibet. We will do the best we can in our weak way, and we hope that we may depend on Him at all times for guidance." It will be remembered that Mr. Baker and wife are on their way to China and Tibet. The Forest Ave. Church, Buffalo, N. Y. supports him.

Letters from the Field.

AFRICA.

A GOOD LETTER FROM BOLENGE.

EDNA V. ECK.

To-day has been another glad day with us for several reasons. First, we witnessed again the baptism of a large class—sixty-five in number. Not quite as large a class as the last two or three, yet 'tis an encouraging number. Entirely too much for one man to manage; so a new arrangement was made that has been successfully worked at other missions. Two of the elders assisted Mr. Hensey in baptizing. 'Tis very encouraging to see them begin to take responsibility in this way. We believe they are ready for it now.

Another cause of gladness was to see the mother of one of our Christian mission girls baptized. We have every cause to believe that she was thus led by her own little girl. Another of our girls was in the class also. Still another is soon to be married to an evangelist. We hope that she may be of much help to him.

The Moon's have just left us for their furlough, and we miss them much. We look forward to the Jaggard's return, and are still hoping for new re-inforcements that we may send at least one couple into the great Boseira district in which is located our new grant—Monieka.

We know that you are doing your best for us. May God bless you in all your efforts.

Bolenge, Africa, March 24, 1912.



Missionaries instructing candidates for baptism at Bolenge, Africa.

NOTES.

Herbert Smith, writing from Lotumbe, Congo, Africa, under date of March 31st, says: "To-day we baptized thirty-seven.



Two years ago we thought if we could get forty people to attend Sunday school we were doing very well. To-day 295 were present and several others came to the preaching service. A chief from a nearby town came and stayed to see the people baptized in the

afternoon. He has been very much opposed to our work here because he saw the heathen life changing. Now he says he will come to church again, and if he continues to come, I would not be surprised if he takes his stand for the Master. Another chief has been visiting us for several days. He came to beg for teachers to go to his town. He has marveled greatly at our house which Mr. Hedges built. As he was admiring it I asked him if he had such a house in his town. 'Am I Nzakomba?' (God), he asked. This is the usual opinion here regarding the white man. Since he has such wisdom they say he must be God.

The traders and State officers up this river have built houses, only after the native fashion, so the opinion here now is that the missionary must be wiser than either of these. If men only knew what they could do here for the Christ, they would not wait for you to hunt them. They would be begging you to give them such a chance for service."

R. A. Eldred, Longa, Congo, Africa, says: "Good services to-day. Highest number in Sunday school, 225. Church crowded at morning service, eleven baptized to-day. Reports from outposts very good. Thirty-two evangelists, eight of them with their wives, returned this week to fifteen outstations. The outlook is good."

A. F. Hensey reports that the Steamship Oregon on the Congo earned \$200 for the Foreign Society on a recent trip from Bolenge to Monieka by carrying a cargo for a trading company. This is not a bad record. He reports also a recent visit to Monieka. He says with the assistance of one of the elders of the Bolenge Church he baptized sixty-seven on April 3d. This puts the membership past 500. He is hoping that within the next few months they will see the opening of this new station



The evangelists and their wives, who were sent out by the Lotumbe (Africa) Church in July, 1911.

and the organization of a separate church. I believe that in a few years this will be our largest work.

THE CALL OF AFRICA.

A mighty land where Darkness yet sustains,
'Midst reeking horrors its unbridled
sway;
Where the whole world of woe finds
scope for play;
What tortured hearts and limbs, what cap-
tive chains!
Where greed of gold holds cheap the
bloody stains
Which smirch the robe of Commerce, and
betray
A callous heart, where kingly grace
should stay;
Where sin indigenous, and imported, reigns.
Yet here the Light is breaking in from
North
And South, and East and West and
Afric's heart
Is throbbing with new strength, and send-
ing forth
A Nile-like stream of Life to every part!
For Christ is "asking," yea, He hath ob-
tained
This precious "heritage" by Satan long de-
tained.
Darkness! and not alone from want of light,
But blackest doom from Satan's ire dis-
tilled;
And Moslem's added hate the cup has
filled
And forced to trembling lips, with lustful
might.
Yet here are signs of breaking up of
night:—
The sun, in mighty strength, through
Gloom has drilled
A path for healing rays; and hearts are
thrilled
To see th' approaching end of hellish spite.
But though the outworks to the Victor
yield,
Large tracts of pagan lands lie yet be-
yond;
And Moslem hordes are ready in the field
To seize them, and for Islam hold in
bond—
Unless—unless—('t is here the issue lies)—
Christ's hosts rush in, and take for Him the
Prize! From C. M. S.

JAPAN.

A LETTER FROM AKITA, JAPAN.

ROSE T. ARMBRUSTER.

"We are planning all day meetings in the park during cherry blossom time, as we

did last year. The Book and Tract Society gave us five thousand tracts for free distribution, and we hope to sell many Testaments and Scripture portions. The country people come by hundreds to see the flowers, and they are always eager to hear the gospel and buy something to read.

"We are praying for and expecting twice as many baptisms in Akita as we had last year. We need Japanese workers more than anything else, and we are praying for them. Early this month I visited some Japanese friends who live on an island in the inland sea, two Christian families, the one connected with our Akita church and the other with the Osaka church. They are active in Christian service, the husband being in the employ of a dock company, getting a pretty good salary, so one of them put up a building for a kindergarten, and his wife, who lived a year with me in Tokyo when she was a student six years ago, helps in the kindergarten, the Sunday school and the women's meetings. It was such a joy to see these Christians so far from any church affiliation, working and praying for the kindergarten, and above all, training their children to believe in God. Two women and one man have become Christians as a result of their teachings.

"Akita church lost one of its faithful young men last month by death, and one of the women has moved to a town thirty miles north of here where there is no church.

"My trip to the island sea was not made at mission expense, but was made possible through the gift of a friend."

INDIA.

WANTED—A MAN.

MRS. NELLE G. ALEXANDER.

In common with all our mission stations, Damoh has many wants. We need improvements at the Orphanage. We need buildings and equipment for our schools. We, in India, believe in the old principle that a teacher and a pupil make a school, and many of our schools are carried on rather successfully with no more equipment than that, but when we lack the teacher the work is rather difficult.

But to our chief need—please notice a few facts concerning the territory for whose evangelization the Damoh Mission



is responsible. First, there is the town of Damoh, the "county-seat," with a population of about 14,000. There are a very few English speaking people. For them, a minister of the English Church and a Roman Catholic priest hold occasional services, but we are the only Christians working among the Indian population. It would take a rather active man to pastor 14,000 people, even in America.

But the 14,000 are not all. Since we have no missionaries at Hatta, our parish comprises all of Damoh District, a territory with an area of 2,816 square miles, and a population of 333,090. This is an agricultural district and most of the 333,000 people live in tiny villages, but there are fifteen towns each having a population of 1,000 or more, and not one of these towns has a resident who is even nominally Christian. Think what this means. One day I went with Dr. Fleming to visit a town of 10,000, and it was almost impossible to realize that there was not one Christian in the whole community. I know a little town of 1,200 in Ohio that has seven churches, and poor Hindoria with nearly ten times as many people has not one person to teach the gospel story.

If you will look at the statistics in the Report of the India Mission for 1911, you will see that we are "occupying" Damoh, Hatta and the 324 villages of this district, which being interpreted, means that we "have a corner" on the preaching of the gospel in these places. The gospel is preached in many of them, but we are not "occupying" them in the sense that we have any workers living in them, and in many places the gospel has not been preached for more than a year. The reason is apparent when you know our present force for evangelizing the 333,000 souls of Damoh District. In Damoh we have Miss Clarke doing zenana and school work, Dr. McGavran in the medical work, Mr. Rioch in charge of the Orphanage with its large farm and its industrial work, and Mr. Alexander who has charge of the Orphanage School of two schools for non-Christians of the Damoh Church and of the evangelistic work in Damoh District. In Hatta we have a vacant bungalow and school building, not a very convincing argument to the Indian gentlemen of the town of the burning zeal of the followers of Jesus Christ.

Practically the situation is this—a large district, twice as large as Rhode Island, without one missionary who can give his full time and strength to see that the good news of the Christ reaches its mass of people. It must stir those of you who

really believe that you have the Word of Life. Will not each of you pray that a messenger may be sent to spread the truth among the 330,000 Hindus and Mohammedans of Damoh District?

Damoh, India.

DAMOH NOTES.

MARY L. CLARKE.

Dr. McGavran reported at the Monthly Missionary Meeting. In April we had 1,850 visits to the Dispensary.

When the bazaar opened, after the plague, they began to come in from the villages. We made thirteen visits to villages.

Many zenana pupils are still away, as are many of the scholars. Only a few more than half have returned to school as yet. So many people are suffering from guinea worm, so common in Damoh and district. Four girls are unable to walk as far as the school on this account.

As we think of the large field around us yet to be evangelized, and no missionary who can give his time entirely to this work, we pray you earnestly to send us more men so that this work can be done.

Week after week in our missionary prayer-meetings we pray the Lord of the harvest to thrust forth more laborers into the harvest field.

Who will answer to this call? Who will come to our relief?

The people are very glad to be back in their own homes once more. As I go about the town I miss faces owing to the ravages of the plague. A blind woman who used to enjoy the songs and Bible lessons on Sunday mornings is gone. Nine or ten died from among the Mochis (leather workers). I also visit on Sunday mornings. These Mochis would not be persuaded to leave their quarters till the plague came; then carried it with them, and as a result several died.

I could multiply such sad stories I hear as I go about from house to house.

Our evangelists also gave very good reports of their work in the district. The workers gather together with the missionaries the last day of every month to give reports and to talk over their work. The missionaries hope this will be a bond to draw the workers nearer to them.

Mr. Alexander reported that he had given a lot of time to the school work.

The first week of the month examinations were conducted in the Hindi school. Then followed the reorganization of the school. Mr. Alexander has spent a great deal of time this year in individual talks with the boys about their school work and their life work before reassigning them to their new year's work.

As is usual in Mission Stations workers come and go. The period covered by these notes have seen Mr. Benlehr leave for furlough and Mr. Rioch take up the Orphanage work. Mr. Rioch had charge of this institution before going home, so is not new to the work.

Missionaries' wives and children are at hills for the hot season and rains. We all miss them.

The epidemic of plague, we are thankful to say, is over. The schools, with the exception of the Middle School, are running through May. All were closed for three months owing to plague, so there will only be ten or twelve days' vacation instead of six weeks. Schools are in session from six to ten A. M. Annual examinations had to be postponed too. Opportunities for zenana work grew less and less as the people left the town, and I had to go to the camp and villages within a few miles of Damoh. There I found plenty to do, visiting one village in the morning and another in the afternoon.

Eight boys have been settled, six went to Jabalpur and two to Maudha. Managers of workshops are always glad to take our boys. The training they receive makes them strong and capable. A manager in Jabalpur says he is willing to take as many of them as Mr. Rioch can send.

Preparations for rice cultivation have been made, and the new water reservoir has been deepened. There have been two deaths, one of them Philemon, a good Christian boy. His widowed mother came over from Bilaspur on receiving news of

his death. Poor mother! she had hoped for so much from her boy, the last of several children. Now the stay of her old age is gone and her lonely heart is very sad.

CHINA.

WINNING SOULS IN CHUCHOW.

W. Remfrey Hunt writes from Chuchow that in his visits around the country churches in the last two weeks he has baptized forty-five more Chinese. He says it is the day and hour for effective evangelism. He further says: "I never saw such intense interest and such passionate and serious inquiry into the truth. It is glorious to be here now and see the Kingdom of our Lord coming in reality. I specialize in hand-picked fruit in the guestroom. The added responsibilities of these many additions impel me to a life of prayer and service in behalf of these newly added converts. They are seeing in *Jesus the Way, the Truth, and the Life*, and repent, believe, and obey gladly.

The first picture is a front view of our recently completed hospital at Nantung-chow, China, showing in the rear a brick building erected last summer, which will be used for kitchen, washroom, and fuel-room. This medical work was made possible by a gift of \$5,000 from Brother C. C. Chapman, of Fullerton, Cal. The main building contains four wards, 22 by 50 feet, each accompanied by a bathroom and a toilet-room, each 10 feet square; seven private rooms for patients; operating-room, sterilizing-room, guestroom, office, women's parlor, children's ward, three porches, five stairways, four closets, and a large attic storeroom. It is so arranged that one ward, with its toilet and bathrooms, can be used for chapel, drug, and consultation rooms. This building is 98 feet long, with 62-foot L's. The first floor and the operat-



New Hospital, Nantung-chow.

ing and sterilizing rooms on the second floor are cement. The walls are built of foreign brick burned in Shanghai. The roof is corrugated iron, and the finishing and all important timbers are Oregon pine. Built by native workmen, with tools made by themselves and local smiths, it will accommodate one hundred patients.

A CHEERFUL WORD FROM DR. MACKLIN

I have just been over to visit Chuchow. The work there is in a very prosperous condition. W. R. Hunt has baptized over a hundred, and there is a goodly interest in the church.

Dr. Osgood had an opportunity that may come only once to a man, and he made the best use of it. His work made for peace and the salvation of life and property. The people give him money for Red Cross work, charity work, and relief work. He is do-

ing good work in building roads and repairing drains that will much improve the appearance and sanitary conditions.

Dr. Osgood has asked me to come up and lecture to the officers and elders on politico-religious subjects. I was too busy to prearrange a date, but Dr. Osgood went to see the mayor and arranged to have all the elders, officers, and the elite out to hear me. We had a fine, attentive crowd, who listened well, and afterwards discussed the matters intelligently. We want to cultivate the poor and the unused land, and prevent the poverty and famine; also to stop idolatry and use the money and temples for useful purposes. We have now a great opportunity to direct the thought of the Chinese, if we have faith in the Scriptures. I believe that in the Scriptures there is a solution for every social and political difficulty.

W. E. MACKLIN, M. D.

Nankin, China.



Tearing down the City Wall, Shanghai, February, 1912, to make room for a boulevard and street car line. And so the old order is giving place to the new.



Young China learning to work.



Young China learning to sing.



Young China at school.



Young China at play.



Young China learning to pray.



Young China wants to keep dry.



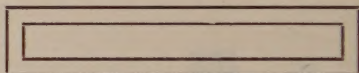
Young China has discovered a bird's nest.



Young China wants his way.



Young China learning to read.



Young China studying her lesson.

PHILIPPINES.

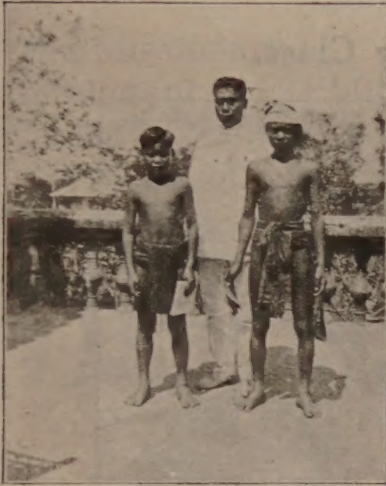
STIRRING THINGS AT VIGAN.

W. H. HANNA.

Both missionaries and Filipino brethren have been rejoicing that funds are to be furnished for the resumption of the pioneer work among the Calingas. Letters of inquiry have been received from the pastor at Albuquerque, Hermon P. Williams, whose heart is still in the Philippines, and the missionary secretary of the congregation. They desire information that may inspire the saints to liberal and enthusiastic giving.

We are glad to let them know as much as we do ourselves. The evangelist who spent a year among the Calingas and who was recalled because of lack of funds, made a visit to his former parishioners and pupils recently. I was his companion, but made only a two days' stay among the people. He remained three weeks and gathered the people together again. School was reopened, religious meetings established, and the observance of the Lord's Day begun again. The evangelist's house was repaired, the boys' hair was trimmed, habits of bathing and wearing clothes urged upon the people, and they were made to rejoice in the

promise of some one to come and stay many months among them. The evangelist reports that when he came away, the people followed him, weeping at his departure, and would scarcely be comforted by the



Evangelist Aljandro Anunciacion and two Calinga boys.

promise of the coming of another. Two young men accompanied our brother down from the mountains and remained a couple of weeks. One was already a baptized believer and the other obeyed the gospel while here. A great and effectual door is open to us and we pray that we may enter in. The interest in winning the Calingas from paganism is deep here, and the native Christians will do some giving for the cause also.

Our third semiannual convention was held recently. Delegates from the Vigan Station only were present and they numbered over fifty. Good reports were presented by all the churches. Additions were noted in all, and encouragingly few relapses to a life of sin or to Romanism. Scanty crops have made it a hard year and yet the convention raised over \$20 for preaching and for chapel-building. Some of this money will go to aid four students as they preach during the vacation. The convention met in the new chapel at Magsingal which has been aided some by its funds. One of the pillars of this church has a son in Drake University.

The political pot is boiling with us. Governors for our provinces, mayors for our towns, and other minor officials are to be elected. Candidates are numerous and working zealously. Rivalry is great, for some of the officials will hold office for four years.

We have some brethren who are candidates in almost every town. We hope they will be true to the high ideals of the Christian life in their campaign. We have been offered the government advertising if we support a



Faustino Peneyra. Casiano Ilustre

certain candidate. The same party politics that have been the curse of our counties and cities in the United States are being adopted here and are sure to bring in an era of bad government.

Vigan.

A GOOD REPORT.

LESLIE WOLFE.

Our work is prospering. We had 68 baptisms in the city of Manila alone in January, and 16 in February, with a goodly number besides in the provinces. I baptized three Chinese the present month and have started a Bible class for Chinese, which, I hope, may accomplish much good.

Dr. Lemmon is faithfully studying the language. If he keeps up at this rate, he will be able to speak it soon. He is getting considerable to do in the medical line. Besides this he is giving special attention to Sunday-school work, in which he is a specialist. The Doctor is all right, but there is too much work here for two men, especially since the medical work has been added. We should have one man who could move about freely in evangelistic work. Our provincial work is suffering greatly for the lack of a missionary. It has already dropped down in the number of conversions reported.

The city about the mission house is being rapidly improved, and our property continues to rise in value. I suppose we

could get \$25,000 gold for it now. It cost less than \$15,000. A smaller property near here with an inferior building recently sold for \$57,500 gold.

Manila, P. I.

[It will be remembered that Dr. Lemmon was transferred from Laoag to Manila, where he takes up medical work and he is under the necessity of learning a new language.—EDITOR.]

Mission Study Class.



Mission Study Class at Burlington, Kansas, using "Ten Lessons in World Conquest," and taught by the pastor, Bishop M. Hopkins. Mr. Hopkins says: "I certainly recommend 'Ten Lessons in World Conquest' above any mission study book I have ever seen. It is brief, yet comprehensive. It tells just what the student

would like to know, and after studying it, he is anxious to get more knowledge. It gives the young Christian who is beginning to take up active work in the Endeavor Society and Bible School a world-wide vision of the Conquest of the World, and a foundation on which to build. And it inspires to service."

Book Notices.

THE CHINESE REVOLUTION is a new book by Dr. Arthur J. Brown, of the Presbyterian Board.

Those who wish the latest facts about the situation in China will do well to get this work and read it.

A HALF CENTURY AMONG THE SIAMESE AND THE LAO. An autobiography of Daniel McGilvary, D. D., with an introduction by Arthur J. Brown. Fleming H. Revell, Publishers. Cloth, \$2 net.

A remarkable account of fifty-three years spent among the people of Northern Siam. Dr. McGilvary has been called the "Apostle of the L  o," and practically all of the stations in Northern Siam were opened by him. No more

fascinating story could be found than the account of his perils and adventures in the then unknown region of the L  o States.

MORMONISM THE ISLAM OF AMERICA.

By Bruce Kinney, D. D. Fleming H. Revell Co., Publishers. Cloth, 50 cents net.

The new Home Mission Text-book in the Interdenominational Mission Study Course. Dr. Kinney was for a number of years the superintendent of Baptist Home Missions in Utah. He has studied thoroughly Mormonism in all its different phases, and has given in this volume a complete history of the organization and methods of their faith, including the practice of polygamy.